The Inquirer

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THE MOMENT OF TRUTH

IT is very hard to find. The article by the Rev. Michael Scott, in the *Observer* of January 11, on what happened at Swaffham, the missile bases in Norfolk, when the direct action pacifists sat down in the mud, gives a very different impression from what was printed in the popular Press at the time. In the Press the "activists" were made to look ridiculous. Michael Scott himself looked ridiculous, in a photograph, being lugged off by two policemen. He could hardly look otherwise. But the good-humoured and sane description by him in the article, of all that took place, gives the impression of the sanity and friendliness of everyone engaged in the protest or trying to prevent it. The protest may miss its mark, particularly when the newspapers get to work on it, and it is to be supposed that the protesters ought to bear this in mind. But they have minds, and have every right to use them. No one can say where individual action may lead. But if it is the action of decent men then the decision should be left to them, and all honour to them.

Truth Up-to-Date

It is all too easy for the average person (not knowing much what to do about it) to accept continental missiles as one of the pre-ordained evils of life. It is useful to be shocked into the knowledge that each one of them, wherever they may be found in this country or elsewhere, can destroy millions of lives.

Perhaps people cannot be shocked consciously into this knowledge, and if they are they may feel that they can do very little about it. But the opportunity made use of by the pacifists, to pierce their consciousness, may be a good thing in itself—whatever the practical result.

In a serialized book in another Sunday newspaper of the same date, the *Sunday Times*, Admiral Doenitz, the war-time German submarine commander, says that he and his like knew nothing of Buchenwald and other German atrocities.

"But how, we asked ourselves, could such horrors have occurred in the middle of Germany—without our having known?"

How indeed? It sounds odd yet genuine. The answer is that there was no one anywhere non-conformist enough to object in such a manner that others, even in high places, would hear of it. Admiral Doenitz, of course, was fairly convicted of being a war criminal, namely, a man who was responsible for acts much worse than the usual horrors of war. That must stand. But there is even another side to that. In the same issue of the paper there is a letter by a man who was a victim of a German submarine sinking. He gives an account of the extraordinary humanity of a German submarine commander—after sinking a passenger ship. Even in those circumstances there was humanity on the German side; there always is on anybody's side in the horrors of war. But during war-time, and full conformity by everyone, the inhumanities and the atrocities of the enemy are printed. Such a letter as now printed in the *Sunday Times* could not have been printed then.

It is doubtful if anyone would have written it or if the Editor would have printed it. The moment of truth would have to wait until it was convenient for it to be known. The awkward non-conformists—who tell the truth—in their own way and probably in the circumstances as partially as anyone else—give their contribution, and a pretty good one to keeping truth, as it were, up-to-date.

The Moment of Ignorance

There is more danger of its being out-of-date. By some kind of accident it became known that the British Government was allowing shipments of arms to the now overthrown Batista Government in Cuba. It is probable that the average Englishman had never heard of Batista, and in any case revolutionary wars were a custom in such a strange place as Cuba, and not to be bothered about. But here is the English nation, as much intelligently pacifist to the core as any other, and engaged in the international abolition of arms, actually shipping arms to a foreign nation, in which it had not the slightest strategic interest. It was simply on the make by selling the weapons that internationally it wishes to abolish. The Germans claim to know nothing of war-time Buchenwald; how many Englishmen knew anything of the traffic in arms for profit allowed by the government of the day? (It probably would have been allowed by any other government.) How many Englishmen know what is being done in their name in preparation of the deterrents against war? They are not allowed to know, and, in the world as it is, there are reasons for this. But on the Hitler level there were good reasons why the German people should not know, and should not be allowed to know, about Buchenwald.

The Non-Conformists

It has been said that the great tragedy of the Russian art exhibition now showing in London is its pitiful conformity. Every artist says the same thing because he has been conditioned for that, and consequently he says nothing. He has to live with the sham. There is nothing to be self-congratulatory about in that. It really is tragic for everyone; redeemed and saved by the unknown nonconformists in Russia who, no doubt, in much travail, are living with the moment of truth.

Views, News and Notes

By A. B. Downing

WE were all thoroughly delighted to find that, in this age of expensive planetary fireworks, we Unitarians, too, managed to mark the end of the year with a modest explosion. That article in the *Sunday Express* on Unitarianism was, of course, a stroke of pure luck, which must have baffled the orthodox as much as it frankly astonished ourselves. I should judge that it gave us a greater national coverage of publicity than we have had for about a generation—very good and friendly publicity, too, which was a pleasant change. Probably not every critical Unitarian would agree with every word Mr. Bernard Harris said about us. Perhaps not even the finest journalism could do full justice to our over-vaunted intellectual and religious variety. Mr. Harris's presentation of us was, after all, a popular one, directed more to the man in the pub than the man in the pew, but it could have been, and probably was, read with profit by untold thousands.

The thought of thousands reading about Unitarianism, even as a Sunday accompaniment to the "telly", makes one feel slightly dizzy. It is so positively unusual and unexpected! I don't suppose it made many converts. It wasn't intended to. But I did wonder how many lapsed and wandering Unitarian sheep it might bring back to the fold. We have probably lost as many Unitarians through such human accidents as matrimony and removals, not to speak of such things as sheer animal inertia, as we have through death, which is saying a good deal. What we need most of all, of course, are new Unitarians, the sort of people who, never having heard about us before, learned of us with a real thrill of discovery. We can only hope that the *Sunday Express* article will, in fact, help to put us in touch with at least some people of precisely that sort.

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What filled me with unashamed delight was that we Unitarians, alone among the nonconformists, were commented upon. Naturally, the series kicked off with the Establishment and then went for a brisk Sunday canter round Catholicism, Judaism, Christian Science and Buddhism. All the articles were interesting and contained some shrewd comment. But each Sunday I was fully expecting Mr. Harris to have a go at Methodism or Congregationalism or the Baptist Churches, all of which are much better known than we are. But no! Unitarianism rounded off the series and I confess without shame that I let out a whoop of glee.

Incidentally, I was vastly interested to learn that the Buddhist Society of Great Britain has an average of 20 new members each month. Can we honestly say that we do even as well as that, with nearly 250 new Unitarians each year? I wonder.

I am more than ever convinced that our greatest present problem, despite what some may be inclined to say about stipends, etc., is that of publicity. More and more Unitarianism *must* be recognized as a distinctive and as a national religious movement rather than as one of the odd by-paths of Christianity. I cannot guess whether I shall be proved right or wrong, but I certainly believe that our Unitarian ideas must increasingly permeate the organized religious life of our country if the "Church" in general is not to be equated with out-of-date piety and superstition.

As anyone knows, effective publicity is not just a matter of publishing pamphlets but of good and clever management and in the latter field all we have done so far is to overload voluntary workers who already have far too much to do. How would you like it if you were a very busy minister in London and were expected to answer dozens of postal inquiries each week about Unitarianism? I learn that in one week in December Essex Hall received 80 letters resulting from publicity in the national Press. If a single Anglican Church in London can feel obliged to appoint a full-time public relations officer, it seems passing strange that it has not so far dawned upon us to do something similar!

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Congratulations to our minister at Blackley and Middleton, in Lancashire, the Rev. David C. Doel, who graduated M.A. at the University of Manchester last month. Senior degrees of this kind are becoming all too rare among our younger ministers. It is a very real achievement in Mr. Doel's case, for he has had two congregations to care for during the whole time he was studying for his degree.

I shall always remember an occasion once at College when Dr. Alfred Hall pointed out to me that a degree is always worth having, for it is about the one thing that is never taken away from you even if you go to prison! It was a cheerful thought which, for me, gave graduation a new glamour!

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R. H. S. Crossman has said of English politics that they "are far less premeditated, far more muddled and far more personal than most outside observers can believe". How true that is of our own beloved movement! I venture the thought that if our movement does not become more premeditated, less muddled and less chaotically personal in 1959 then we shall end the year with something more like a whimper than an uncovenanted and welcome bang from the *Sunday Express!*

A LAYMAN'S NOTES

THE first time I met Dr. Alfred Hall (outside the pages of *The Beliefs of a Unitarian*) was during a brief week-end leave which my wife and I spent at Lincoln in 1943. On the Sunday morning we went to Matins, beautifully sung and said, in the Cathedral. In the evening we decided to go down into the town to the service at the Unitarian church. We were each growing away from the orthodox Presbyterianism of our youth towards a liberal position, dissatisfied yet apprehensive, looking back a little regretfully to the security and certainty we now seemed to be leaving behind. The near-perfection, in its way, of the Cathedral service had only re-emphasized the contrast between that security and the loneliness which appeared to lie ahead of us, thrown, as it were, upon our own spiritual resources.

The welcome we received from Dr. Hall and the Lincoln congregation on that evening was a wonderful experience: it could not have come at a more opportune moment. Although it was our one and only visit (next day we returned to our widely separated wartime stations), we felt "accepted", as though we were old members of an abiding family; we did not need to feel lonely any more, for we had come "home".

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About seven years later, Dr. Hall came to preach at the little Unitarian church we had joined when we settled down after the war. That occasion too was a memorable one. For his second reading I remember that he chose the passage from James Martineau's *Faith and Self Surrender* in which the following words occur:

> "What would you wish to be doing", was the question once put to a wise man, "if you knew that you were going to die the next minute?" "Just what I am doing now", was his reply, though he was neither repeating the creed nor telling his religious experience; but for aught I know, posting his accounts, or talking merry nonsense with his children round the fire. Nothing that is worthy of a living man can be unworthy of a dying one; and whatever is shocking in the last moment would be disgraceful in every other. The most trivial things in

> their order and season, lose their moral incongruity and manners; the most lofty, when misplaced, are deprived of all their greatness. He who is snatched from the world at his prayers when his work is overdue may well pass with culprit heart away; while the punctual Christian need not be scared to find himself brushing his hat within a minute's reach of the saints in heaven.

As Dr. Hall read these words, one could sense that they had a very special significance for him. Because of this, I have never forgotten them, and through them I was moved to turn for the first time in earnest to the writings of Martineau. Until then I had assumed, too readily, that Martineau had ceased to have any message in modern times. How wrong I was; and how grateful I am to Alfred Hall for opening my eyes.

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The January issue of *The Unitarian* is the first to be prepared by its new Editor, the Rev. P. B. Godfrey, and one can see from it already that the standard so long maintained by his predecessor, the Rev. Arthur Vallance, is going to be successfully kept up.

Mr. Godfrey has undertaken his task with such confidence that I am sure he will not mind my recalling an occasion, some three years ago, when he had a bad attack of cold feet. It occurred outside the House of Commons in February, 1956, on the day of the decisive free vote against capital punishment which led to the passing of the Homicide Act, 1957. It was a bitterly cold day, but there was already quite a queue outside the public entrance when I arrived at noon, without a ticket, but hoping to hear at least part of the debate; no one was allowed into the building until about 2.30 p.m., by which time everyone's toes were quite numb and remote. Mr. Godfrey must have arrived about a quarter of an hour after I did, and we were able to converse during the wait; we found that (like almost all the queuers) we were united in a strong "abolitionist" outlook. Round about 6 o'clock, when the ticket-holders were beginning to get bored, we were at last admitted to the Strangers' Gallery. It was a historic debate, and worth waiting for.

Apparently Mr. Godfrey's part of the queue was more photogenic than mine, as a very good picture of him and his neighbours came out in a daily newspaper next day. As it was during term time at M.C.O. I hope he had an *exeat!* (In any case, it was probably all right, as the paper was the *Glasgow Herald*, which I imagine does not circulate widely in Oxford.)

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This year, Gordon made his first appearance in our annual church pantomime, in the responsible role of the Wolf in Little Red Riding Hood. David was allowed to stay up long past his bedtime to see the Friday performance. We were a little afraid that he might hold up the proceedings with a piercing cry of "There's Gordon!", but Jamie undertook to sit with him in the front row and keep him quiet.

The Wolf duly appeared, his head wholly enveloped in a fearsome mask, and Jamie whispered something to David. This avoided the expected interruption for the time being, but it also aroused David's Unitarian spirit of free inquiry. For the rest of the act he kept turning to his brother and saying, quite audibly, "But how do you *know*, Jamie, how do you *know*?" Eventually his doubts were resolved, when a blow from the woodcutter-hero's enchanted axe freed the Wolf from the spell which bound him, and revealed him to be Red Riding Hood's long-lost stepfather.

But all was not well, even then. On the Saturday, in the middle of breakfast, after a long period of silent meditation, David said, "I do think the woodcutter should have said she was sorry for chopping Gordon". This thought continued to be voiced throughout the day. Luckily, the charming Principal Boy was at the morning service on Sunday; a form of apology was devised, which she agreed to deliver, and David's susceptibilities were at last appeased.

THE EXISTENTIALISTS

By Frank O. Holmes

(Mr. Holmes is the minister of the First Unitarian Church, Oklahoma City, Oklahoma.)

IN the ancient Greek dramas, in Shakespeare, and among the English novelists of the nineteenth century, there was almost invariably a confidence that the world was opposed to evil and would eliminate it. There was also a confidence that, however heavy might be the burden of tragedy upon an individual, he could always deal with it in terms of dignity. But today, in the writings of Sartre, Camus, and to a large extent in those of Eugene O'Neill, life is presented not only as harsh, but as hopeless, chaotic, and absurd. Indeed, the word absurd is one which the Existentialist writers often use. It does not make any difference to Sartre whether the thing he is thinking about is animate or inanimate.

> This long, dead, wooden snake curled at my feet, snake or claw or talon or root, it was all the same. Without formulating anything, I knew that I had found the clue to my existence, to my life. And, indeed, everything I have ever grasped since that moment comes back to this fundamental absurdity.

And Camus begins his *Myth of Sisyphus*.

> The following pages deal with the sentiment of absurdity which prevails in our world.

What can be made of this? Certainly there are aspects of life which are absurd. It was not only evil, it was absurd that the great European civilization in 1914 allowed itself to be torn apart. It was not only evil, it was absurd that a civilization which claims to value ability should have made it necessary for a girl as talented as Anne Frank to hide with her family for years, and then should have allowed her to be subjected to indignity and death in a concentration camp. It is not only evil, it is absurd that great nations today should be facing each other much in the mood and attitude of little boys, threatening to use weapons of unparalleled and horrible destructiveness. Of course these things are absurd. I think it is better to admit with the Existentialists that the slaughter of the Jews in Europe had no commensurate cause, no meaning at all. These horrors were the expressions of utter irrationality. It is important to accept the fact that when man chooses to be irrational, what comes is no meaning at all, only meaninglessness. So real is the power of man to create life without meaning. And so real is the meaninglessness which the world will tolerate, at least for a time.

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But the Existentialists do not really treat life as absurd. They do not laugh at it as though it were ridiculous. Their mood is one of judgement and wrath. Sartre writes:

> I find the world hateful because I am angry.

The Existentialist is not a man who stands aside from the world and washes his hands of it. He is involved in it, he is concerned for it. He protests and resists.

One of Sartre's stories is about a Frenchman who lived on a casual and superficial level until the Nazi invasion. Then he impulsively joined a small band of individuals who decided to make a stand in a village tower. At first, this tower gave the little group an advantage: looking down over the village, they were able to surprise and pick off the first of the Nazi soldiers and officers as they appeared. However, the invaders soon located the tower, a howitzer was brought and aimed—and that was the end. What came of it? The timetable of the Nazi invasion in that village was delayed by fifteen minutes! Yet the story insists that during those few moments of resistance the Frenchman's life assumed a meaning, a reality, which it had never known before.

In Camus's story *The Stranger*, a quite unbelievably callous and casual individual at the end of his life—when he is facing execution—finds significance in his sudden resistance to the effort of the priest to persuade him to a religious attitude. Angrily he refuses to say yes to the world which has not understood him and which does not yet understand him.

And in that refusal to say yes, in that experience of resistance, he discovers a quality in his life which had never been there before.

It was as if that great rush of anger had washed me clean. For the first time I laid my heart open to the benign indifference of the universe.

In all of this there is truth. The search for meaning is not only an intellectual exercise; meaning is not a matter merely of ideas that are believed. It involves also a deeper feeling or apprehension of values. If goodness and justice are to be apprehended by me in this deeper sense, they must be known and felt in the terms of my situation. If what I see about me is ugliness and pain and injustice, then goodness and justice become real for me only as I protest against what I see and try with all my power to change it.

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F. H. Heinemann, in *Existentialism and the Modern Predicament*, suggests that the Existentialists are not the spiritual leaders of our time. I think he is right. The Existentialists have increased our awareness of the problems, but they cannot show us the way. Of course, a man ought again and again to be moved to anger. But anger in and of itself never offers an adequate interpretation of life. The truth which also must be taken into account is that during these last fifty years the world has witnessed not only two world wars and many evil things; it has experienced the scientific creativity of an Einstein, the political idealism of a Woodrow Wilson, the humanitarian devotion of an Albert Schweitzer and of many other persons like him; it has witnessed the honest labour and service of multitudes of teachers, workers, physicians, and parents; it has watched the freeing of peoples and the birth of new nations; there have been music and poetry and painting; birds and flowers, oceans and mountains, have stirred men's hearts; children have been born; young people have dreamed dreams; older people, again and again, have remained faithful to their hopes at great cost.

In other words, what we are concerned to find is the meaning of a world which is vast and diverse. What we seek is not a small or easy answer. We will not be satisfied with the answer of the quick sceptic who, because he cannot explain everything, assumes that there is no meaning at all.

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An important truth is that meaning will be found by us only in terms of our own action. The great first statement of Descartes was

I think, therefore I am.

Heinemann insists that there is something more basic in experience than thought. He suggests

I respond, therefore I am.

He is profoundly right. From the moment when we were born, each of us responds to a world which was there long before we came into it and to which we are unceasingly related. That world has innumerable aspects. Our lives begin to become significant as we respond to the world and its varied aspects in terms of the meanings we glimpse and the purposes we dare to serve.

When everything seems to break down, suddenly we find ourselves confronted with an unconditional request which we have to answer. We have to find *our* affirmation. It is we who have to do those actions without which the eternal Light cannot conquer the forces of darkness.

We have to possess, first of all, the imaginative courage to believe that the meaning may be there. I would even suggest that we have to go so far as to say to ourselves, "Yes, the meaning must be there". Then we have to have the courage to look for it perseveringly.

Our hunger for meaning, the call that comes to us to live in terms of rationality and purpose, these are themselves intimations of the legitimacy of our search. "Who knows what is good for man?" Even as we ask that question, other questions are already asked of us. "What do you find in life that is good? What have you discovered that is of worth? What kind of person do you wish to be?" It is as we answer those questions that we find ourselves started on the search.

"We know, Lord, that there is no quick access to the light by which we would live. *We* must search, we must discover, we must grow. In the face of the world's vastness and diversity, help us to save our souls from arrogant assurance and from frightened denial. We would live as children of the spirit, called to find with thee our work and our home."

THE MODERN MEDITATION MOVEMENT

By Marie B. Byles

(Miss Byles is a member of the Sydney congregation, Australia.)

IT has been said that the West is at length "discovering" meditation, and it has also been said that the next step in man's evolution will be the knowledge of how to still his own thoughts and come under the direction of that Power or Law which holds all. When a rear-admiral finds it worth while to spend three weeks in a Burmese meditation centre and when Catholics have regular weekly retreats for lay people, it is perhaps time to take notice. Further, five very worth-while weeks in a Buddhist meditation centre in Mandalay, and the story of the birth of a lay meditation movement in Burma, have made me more than ever certain that here is something the West must learn.

Meditation aims at overthrowing the dominance of the intellect and finding in actual experience what is beyond the cognizance, both of the five senses and of the intellect. There is nothing in Unitarianism to prevent it developing a meditation movement of its own. But, by and large, it has tended to be primarily intellectual and rational. Is there a possibility of Unitarians also "discovering" meditation?

Those brought up in the Christian tradition, and generally those brought up in the Hindu tradition, naturally associate meditation with prayer to a personal God. This is a specialized type of meditation. It reaches its objective. But in Patanjali's "Yoga Aphorisms" and the various Buddhist systems, the approach is more nearly scientific, and will therefore appeal more to the psychologist. You may postulate God (or the Buddha) if you like, but if you do not there are many other approaches, and one is reminded of the story Rama Krishna told of the disciple who was bade to meditate on his pet water-buffalo, as being the thing he loved best! The techniques are very many indeed. It would seem that all that is necessary is that the technique chosen should be adhered to. Obviously, if concentration or gathering in diffuseness of thought is required, the objective would be defeated if the theme were changed.

People of all religions have found that meditation is not possible unless the meditator is prepared to turn away from "the things of this world". That is to say, a certain simplification of life is essential. The food intake must be reduced and likewise the hours of sleep. Seeing shows, listening to music, devotion to personal adornment, are obviously distractions. But what is often overlooked is that so, too, is over-indulgence in intellectual pursuits. It is the last that Unitarians may take exception to, but I speak from experience when I say that reading and discussion must be taken in very minute doses if they are not to impede the meditator.

At the Mandalay Centre, where lay people resort for periods of intensive meditation, reading and talking were taboo. We had our individual huts and were wakened from the hard floor on which we slept by the great temple bell booming forth at 4 a.m. The mundane sound of the kitchen gong ended the first two hours' meditation with rice gruel and tea. We returned to our huts at 7 a.m. until the gong called us to a delicious lunch under a stern notice bidding us remember that we ate, not for pleasure, but only for nourishment! We had no more food until rice gruel next day, and we meditated from noon until 10 p.m. with only a brief break at 5 p.m.

In addition to the monk's precepts about non-killing, non-lying, non-stealing, and ruling out all the pleasures of the senses, we took a final precept extending boundless love to all beings, especially those who had injured or hurt us, and in return we asked the love and forgiveness of those whom we had hurt, either in this life or any other.

That last precept is vitally necessary if meditation is to be turned to good and not to evil, for, *inter alia*, it is a system of mind-training which brings power. Normally our minds are not trained. We stuff them with intellectual food, and then, like overfed, untrained racehorses, they run amok, making us miserable with depressing thoughts and endangering our existence by inventing nuclear weapons. Meditation brings the mind under control so that it thinks the thoughts we command. It is therefore essential that the commands given should spring from selfless love, through which alone we can come under the direction of the law in which we live and move and have our being.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"Spiritualism"

Sir,—May I be spared a little space for a rejoinder to my critics? Dr. Stanworth's line of argument would seem to demolish far more than my case: it would seem to demolish the case for religion itself! "Scientific theory is quite capable of incorporating the most unlikely objective phenomena without assuming any type of theism", echoes the reply of the astronomer Laplace to Napoleon when asked where God came into his scheme: "I have no need of that hypothesis". And what does Dr. Stanworth mean by stating that science "can now include the continuous creation of matter from nothing"? I am not well up in the new physics, and it may not now be true to say that from nothing can nothing be taken, and to nothing can nothing be added. Or is it just possible that one of our contemporary linguistic philosophers might hold that the statement means—nothing? It is virtually certain that creation is indeed continuous, but if so, it must be from some substratum of being not yet recognized by formal science. Sir Oliver Lodge (and others) have called that substratum "ether". No doubt that term should now be changed, but I hold that the realm of psychical phenomena offers an important clue as to its reality, though not perhaps to its actual nature.

With Mr. Reed's position I have much sympathy, for he ably expresses the liberal faith by which I have tried to live for more than half a century, but I think I am not disloyal to that faith when I feel a sad regret that it has not been more popularly successful, and perplexed enough to seek the reason why. That reason is, I believe, two-fold: in the first place, it has been too subjective; and in the second, its "frame of reference" has not been wide enough. It was a reaction to these limitations which gave us the Free Catholic movement a generation ago and, on another line, humanism in this generation; and, on yet another line, why very many persons have passed on through Unitarianism to Spiritualism, Theosophy, and such-like movements.

The Rev. Arthur Long refers me to his article on "The Communion of Saints". In that article I read: "Is it too fanciful to believe that the dead also pray for us? If our conception of the life beyond is to be anything more than a vague aspiration, I do not see why we should not assume that the dead remember us. . . ." That is subjectivism with a vengeance; it is assertion and affirmation without any objective evidence whatsoever. "Justification by Faith" alone is not sufficient nowadays. Further, ". . . seeketh after a sign"; it is curious to find a Unitarian quoting a text from Scripture as though it had ex cathedra authority, especially without critical reference to its context. Orthodoxy holds that Jesus himself gave a tremendous "sign" of his own survival in the Resurrection, and we constantly find in much liberal teaching the belief that behind the Resurrection narratives there lies an overwhelming conviction by the disciples that their master had survived death on the cross, and that it is virtually impossible to explain the origin of the Church without some such manifestation. Perhaps with your permission, Sir, I may some time be permitted to pursue this issue of subjectivism in religion a little further.—Yours,

New Milton, Hants. *Herbert Crabtree.*

Unitarians and Christmas

Sir,—I do not think that Dr. Green, in his letter (*The Inquirer*, January 10), sufficiently allows for the extreme emphasis by some of our orthodox friends on the literal belief in the word-for-word truth of the mythical birth stories in the gospels. It is this that makes the Unitarian stress the fact that he differs from many Christians at Christmas and Easter. Personally, I can take part in a service on such an occasion—of course, we all can and do; we can sing the traditional carols and derive some pleasure and satisfaction from doing so. But if we do not recall that in Mark, the earliest Gospel, there is no story of a miraculous birth, if we do not remember that our interpretation of the whole thing is poles apart from what is said on the B.B.C. on these occasions, we shall, to my mind, be betraying the whole history of Dissent. What is the meaning of Dissent, of Nonconformity, if it is not that we differ, and we do not conform to orthodox ideas? Dr. Green speaks of our subtracting from the orthodox message; of course we do. If we did not subtract from orthodoxy, why should we bother to maintain the Unitarian cause as a separate thing? We subtract some things, and we add others. But if we try to pretend that we believe in angels, in the babe in the manger, in the star that moved in the sky, and all the rest, then we shall not continue to exist as a separate body. What makes some of us Unitarians, indeed, is the fact that we do not believe those things, and many others like them. If we did believe those things, we should be Methodists or Anglicans or Roman Catholics. And some of us, in any event, are Unitarians because the Unitarian churches have done away with such pretence. If a Unitarian service became an orthodox service, and Unitarian sermons became orthodox sermons, then many of us, ministers as well as laymen, would feel that the whole *raison d'être* of our churches had vanished.—Yours,

Brighton. *John Rowland.*

Stipends in Northern Ireland

Sir,—Jessie Phillips seems to be under the impression that ministers in Ireland are paid according to length of service, and that there is some sort of "full" stipend about which she would like to know whether it is paid to all ministers.

There is no "full" stipend and no regard whatever is paid to length of service. Congregations have paid and will pay whatever they like. A student or young minister might be called to a church paying over £1,000 a year, and in days gone by students have been called to churches paying what was then worth much more, while ministers with a lifetime of service received less. The same might happen now. A committee of laymen have, however, recommended a minimum salary of £1,000 a year, and while this cannot be paid everywhere immediately, all congregations are working toward that end. Subject to that limitation, congregations will continue to pay according to their own ideas and ability, though Presbyteries will constantly urge them to increase the salaries wherever possible. Meanwhile, as I have already pointed out, the amount paid from the Central Sustentation Fund to every minister in charge of a congregation is exactly the same. The essential point is that, subject to the rule that they must pay the minimum salary, Irish congregations are completely independent. The grants which they receive from the main Sustentation Fund and from any other funds covering perhaps a particular group of congregations are governed by strict rules and cannot be withheld or varied by anyone, and congregations do not even have to ask for them. They are entitled to them. Organization here guarantees independence. It can be designed to do so anywhere.—Yours,

Belfast. *A. L. Agnew.*

Protest

Sir,—It is a matter of surprise and regret to me to find Mr. Vaughan Lewis's letter about Swansea in *The Inquirer*.

I wonder if the writer was aware that in recent years this congregation (almost entirely working class) has thrice looked beyond its own needs, and raised more than £400 twice over for the General Assembly £100,000 Fund, and the New Essex Hall Fund and £100 for the South-East Wales Jubilee Fund?

And is he aware that in the same period the trustees have had to provide £1,100 for the repair of the organ, over £2,500 for the provision of a manse, and are now faced with the need to find another £1,700 for the rebuilding of a retaining wall the threatened collapse of which would bring down the church in ruins?

Endowments do not increase in value, and a succession of unexpected demands can strain even a "reputedly well-endowed church".

After a very happy Swansea pastorate of nearly twenty years, I think it only fair to call attention to these facts, both in the interest of one of the largest, most loyal and most forward-looking of our congregations, and of my successor there, whoever he may be.—Yours,

Lewes. *Basil Viney.*

Thanks

SIR,—May I thank you for the most inspiring article by Mr. McMillan in the "Youth Supplement" in *The Inquirer* of January 3. I would assure Mr. McMillan that he belongs to the twentieth century, as well as to the nineteenth. He is as modern as Emerson and Channing and Martineau, and all our great Unitarian leaders. We may be thankful that young men such as he feel a vocation to minister to our churches.—Yours,

Windermere. *Lilian Beard.*

News Review

New Ministry

The Rev. Leonard Baker Short has accepted the call made to him by the Swansea congregation and will begin his ministry there immediately.

Miss Abel — An Award

One of the devoted workers in Hibbert Houses is Miss Abel. We have received from Cyprus the following extract from the Cyprus *Mail* of January 3. In announcing her award of the M.B.E., it also describes all that she has done in connection with Hibbert Houses for seventeen years.

"Miss Evelyn Abel, who was awarded the M.B.E. in the New Year Honours List, has served the welfare of British forces in the Middle East without a break for over 17 years as a Hibbert House worker.

"In 1941 she helped organize and for six years ran a leave hostel in Cairo throughout the war years and up to the time of the evacuation from the Egyptian Delta. For this work she received the G.O.C.'s Commendation Certificate.

"In 1947 she organized and ran for nearly five years another hostel for all British forces and their families at Ismailia in the Canal Zone. This hostel became a strongpoint for the Army when the 1951 disturbances began, and Miss Abel switched her attention to a canteen and a book and gift shop in the Army's operational headquarters for the North Canal District.

"During this time she lived under camp conditions and shared many of the risks and discomforts of the operational troops.

"Coming to Cyprus in 1952, she continued her work in the Hibbert Houses Centre at R.A.F., Nicosia. Under her control the centre expanded, taking in not only the original statistic and mobile canteen service, but also a large newspaper and magazine service, gift shop and bookshop.

"Giving of herself unsparingly the whole time, Miss Abel has, in addition to her own work, acted as the Director's assistant administrator and deputy. With only three U.K. leaves of a month each, she has been a pioneer of all the Hibbert House centres, hostels, clubs, and bookshops in Egypt, Palestine, Syria, Libya and Cyprus on the administrative side.

"Currently, she shares with the Director responsibility for Hibbert House work on the island, including the centre at R.A.F., Nicosia, a canteen in the 188 Radar and Searchlight Battery R.A. Camp, for the last three years a weekly mobile bookstall service to five Army camps in the Nicosia area, and a reception and distribution centre for British newspapers.

"Held by no contract, she has worked 'unremittingly of her own free will for the welfare of British forces in a measure beyond praise', the citation declares."

"Next, Please"

(Contributed)

Since the opening of our new headquarters at Essex Hall we have had many visitors, and we hope that in spite of the interruptions to our work (and we really do like to get on with our work) we have shown them that they are welcome and that we are happy to share their pride and pleasure in the new building. Last week we had a somewhat unusual visitor. He began by speaking of some business he had to do with us. What sort of business? It turned out that he was a Unitarian from a church in a small country town. He proceeded to inquire about the debt on the new hall. Wasn't there something about a quota of £30 for each church? He now recalled that an announcement had been made to the effect that there was another £8,000 to be raised, and that this was an average of £30 per church; but, we explained, we were hardly expecting every church to be able to contribute this amount.

(Continued on page 24)

THE NEW ESSEX HALL REBUILDING FUND

Thirty-Fifth List of Promises and Subscriptions

	£	s.	d.
Miss Hilda M. Davis, Princes Risborough, Bucks.	1	10	0
Chowbent Chapel, Atherton	146	4	9
Chesham Unitarian Church, Bury	40	0	0
Cilian-Aeron Unitarian Church, Lampeter, Cards.	25	0	0
Judge Lawrence G. Brooks, West Medford 55, Mass., U.S.A.	10	0	0
Anonymous	10	0	0
Herbert Hinkins, Oxford	50	0	0
Mrs. Darling, Portobello, Midlothian	1	0	0
Sidmouth Old Meeting	7	16	7
Mrs. I. Siddell, Newcastle-on-Tyne	5	5	0
"The family of Mr. & Mrs. T. Dalton"	1	11	0
His Honour Judge Lawrence Brooks (U.S.A.)	5	5	0
Dr. Dana McLean Greeley (U.S.A.)	5	5	0
South East Region U.Y.P.L.	3	12	6
Miss Jessie Hislop, Westcliff-on-Sea, Essex	10	0	0
Mrs. Beatrice E. Saul, Harborne, Birmingham 17	5	0	0
Mr. & Mrs. Thos. Henry Sherman, Wookey Hole, Wells	4	4	0
Mrs. Edna Lord — in memory of the late E. C. Lord, Wells	5	0	0
Free Christian Church, Crewe	3	0	0
W. Howard Hall, East Grinstead, Sussex	5	0	0
George S. Teggin, Talbot Woods, Bournemouth	25	0	0
Meeting House, Ringwood, Hants	10	0	0
J. Mackinnon, Belfast	1	0	0
Shrewsbury Unitarian Church	10	0	0
Hugh Kenrick, Harborne, Birmingham 17	50	0	0
Comber Unitarian Church, Co. Down, N. Ireland	5	0	0
Christ Church (Unitarian) Chapel, Bridgwater. Fourth Contribution	3	0	0
Miss Anne D. Holt, Liverpool 17	25	0	0
George's Chapel, Exeter	6	4	6
American Unitarian Laymen's League	17	13	6
Women's League Monton Christian (Unitarian) Church, Manchester	1	1	0
Middleton Chapel, Lancs.	1	10	0
Preston District Women's League	5	0	0
Norcliffe Chapel, Styal, Cheshire	2	0	0
Conigre Unitarian Church, Trowbridge, Wilts.	12	0	0
Church of the Messiah, Unitarian, Montreal, Canada	10	0	0
Wood Trust per J. G. Ellison	1	1	0
St. Saviourgate Unitarian Chapel — York	10	0	0
Unitarian Chapel, Dover	10	0	0
Mansford Street Unitarian Chapel, Bethnal Green, E.2. (This donation is sent in gratitude & remembrance of the late Miss A. M. Mathieson of Mansford Street Church)	10	0	0
Barton Street Unitarian Chapel, Gloucester	5	6	3
Kettering Road Church, Northampton	5	0	0
John Pounds Memorial Church Unitarian, Portsmouth	10	0	0
Crewkerne Chapel, Somerset	20	0	0
Unitarian Free Church, Swinton, Manchester	30	0	0
Wilton Street Chapel, Denton	26	5	0
Mill Hill Chapel, City Square, Leeds, 1	25	0	0
Great Meeting Chapel, Leicester	30	0	0
Gateacre Chapel, Woolton, Liverpool	5	5	0
John F. Fyfe, Hopkins Landing, B.C.	5	0	0
Frenchay Chapel, Bristol—			
Members and Friends	8	8	0
Mr. & Mrs. John A. Bolton	5	0	0
John Bolton, Jnr.	5	0	0
The Scottish Unitarian Association, Glasgow	10	0	0
The Church of the Divine Unity, Ellison Place, Newcastle-on-Tyne 1	50	0	0
King Edward St. Unitarian Chapel, Macclesfield, Women's League	1	1	0
Hunslet Unitarian Church, Leeds 10	5	0	0
T. W. Page, Liverpool		10	0
Mrs. J. Cook, Liverpool		10	0
Mrs. W. E. F. Ward, Cheam, Surrey	2	0	0
Dover Congregation—			
Anonymous Donor	1	0	0
Collecting Box		10	9
Donation		4	3
Donation on behalf of Lewisham Dancing Club	10	0	0
Richmond Free Church—			
Miss M. E. Bowman	1	0	0
Mrs. M. Coleman		5	0
Mr. & Mrs. Johnston	1	0	0
Henry O. Sutherland	1	0	0
Mrs. P. G. Wright	5	0	0
Mrs. V. W. Clapton		10	0
H. T. Horne		2	6
Mrs. E. Bostock (Collection Box)		13	9
Mr. & Mrs. O. L. Tuckman (Collection Box)		5	8
Church Collection Box		7	9
Mr. & Mrs. A. K. Ross, Golders Green	10	0	0
Leytonstone Unitarian Free Church	20	0	0
John & Elsie Duncan-Grindley, Stafford	5	0	0
	£866	8	11
Total Donations and Promises:			
Already published	£60,467	8	10
This list	£866	8	11
	£61,333	17	9

Treasurer: Leslie Prentice, F.A.C.C.A., Certified Accountant, Willow Brook, Waterfoot, Rossendale, Lancs.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 18, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. R. Taverner
Aberystwyth, New Street, Meeting House, 11, Rev. J. Ceiriog Davies
Altrincham Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] Green (nr. Stourbridge), Unitarian Church, 11, Rev. R. Tayler
Billingshurst Free Church, High Street, 11, Miss L. M. Hemming
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (January 25), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mrs. E. Spicer
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. J. S. Patrick
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Hyde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickering
Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. Dudley Richards
Doncaster, Free Christian Church, Hall Gate, 11 Rev. E. A. Davies, 6.30, Rev. Eric Phillips
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Waterman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkman
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Forth
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-[illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
Gloucester, Barton Street, 3, Rev. J. M. Quinn
Godalming, Ward Street Church, 11.15, Rev. R. Nevil Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. J. B. Towers
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. B. Towers
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pine
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. A. Williams
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. Peacock
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prentice
London, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gommes (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. F. Hankinson
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Mr. J. Robinson
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Burrows
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Student
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (January 25), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Towns
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. Wm. Harrison
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dibble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. R. I. Pritchard
Ringwood, Hants., The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45, Rev. E. Phillips, 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. C. Ashworth
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Mr. A. S. Patterson
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11. Devotional Service, 6.30, Dr. S. J. Kennett
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. J. Walker
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson. Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrenn
Wellington, Service suspended — Enquiries — Mrs. Warren, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Michael C. Rattray

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NEWS REVIEW—*(Continued from page 22)*

But our visitor took the matter very seriously. £30 was the amount and he was there to pay it. And, on behalf of the small congregation to which he belonged, he counted out six £5 notes. With joy we promised to send a receipt to the church secretary, escorted our visitor round the building and witnessed his obvious pleasure in everything he saw. It is in the interests of all our churches that we say—may we have many such callers from many such congregations. But if you cannot call, you can send; and the treasurer of the Essex Hall Appeal Fund will be happy to receive your (further) contributions. Please address them to: Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

STILL AT SCHOOL

Cameo-Polytechnic, Regent Street. Presuming that the film, **The Young Have No Time**, gives a true impression of life in Copenhagen (as lived by teen-age offspring of well-to-do parents) I must conclude that a fearful anguish and instability lie beneath the social manifestations, the orgiastic parties held by young people who are still at school. The distributors of the film claim that it is a universal experience, to be found amongst upper classes in any large city today. Nevertheless, it seems improbable that a schoolboy in London or Manchester, for instance, could claim, as a boy in this film does, that two-thirds of his classmates have divorced parents. But the question asked by the film, indirectly, is whether parents can expect their children to have a different standard of behaviour as compared with their own. The answer, of course, is no, for the standard expected of their children, in this film at any rate, is one which observes the usual conventions, whereas they themselves have "things to hide".

Be that as it may, the zest of youth goes often in the right direction, and in parts of the film it is a joy to behold, though, no doubt, some passages will shock a number of people.

In contrast to the above film, a little book called **Hilde, Diary of a Schoolboy**, has a strong sense of domestic stability—and felicity. It was written in 1926-27, is edited by Spencer Martindale and contains only the parts concerned with the boy's deep attachment to the schoolgirl, Hilde. The trivial-seeming entries give a remarkably vivid picture of a lovable girl. No explanation is given of the thirty years' lapse before publication, but since the diary ends with tragedy, it is easy to imagine that such a painful episode had to be forgotten for a long time before being brought again to light. It is a moving little document, only 50-odd pages, at 5s., from Neville Spearman Limited.

E.L.

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Deaths

Wilson—On January 8 at 1 Mill Road, Worthing, the Rev. Joseph Wilson, aged 82 years. Beloved father of Neal, Diana and John. Cremated Monday, January 12.

Worthington—On December 30, 1958, at Brentwood, Bowdon, Cheshire, Jane Frances Worthington, in her 92nd year, youngest daughter of the late S. Barton Worthington.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Marriage

Short—Smith — At Manchester College Chapel, Oxford, on December 27, 1958, by the Rev. Leonard Short, the Rev. Leonard Baker Short, M.A., of Aberdeen, to the Rev. Margaret Mary Smith, M.A., of Largs, Scotland.

Holidays Abroad

SEEK THE SUN IN UNITARIAN FELLOWSHIP: Oslo and the Sognefjord (June 13-27); Interlaken, Berne, Geneva (August 9-22); Lugano and Italian Lakes (September 20-October 3). Lone travellers welcome. Nothing strenuous. Excellent hotels. Write: Rev. Parkinson, 10a Westbourne Grove, Scarborough.

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Conference

The Foy Society invites young people (18-35) to attend their conference at Llandudno next Easter, March 26-30. Theme: "Alternatives to War". For further details please write to: Martin Fieldhouse, Emmanuel College, Cambridge.

Miscellaneous

WE BUY USED BRITISH POSTAGE STAMPS from churches, schools, missionaries, charitable organizations, etc. For further information and price list write: PHOENIX STAMP CO. (Dept. I), Shepherdswell, Dover, Kent.

Correction

Sir,—Thank you for publishing my letter in *The Inquirer* for January 3, but I feel I must point out that I did not write that I rejected the *obsolete* authority of Church and Bible. What I wrote was that I rejected the *absolute* authority of both. The word *obsolete* blunts the distinction I wished to make between "relative" and "absolute" authority.

My bad writing is probably the cause of the misprint.—Yours,

Huddersfield. *Lionel O. Reed.*

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